Gandhi Jayanti

Reg. No. B3092

HARIJAN

(FOUNDED BY MAHATMA GANDHI)
Editor: MAGANBHAI P. DESAI

VOL. XVI. No. 32 AHMEDABAD — SATURDAY, OCTOBER 4, 1952 TWO ANNAS

'SATYAGRAHI'

The above is a photographic reproduction of a wood carving by Mrs Willemina Ogterop, 2108 Sattuck Avenue, Berkeley 4, California, U.S.A. In her enclosing letter she writes, "among my first attempts in wood carving I tried this portrayal of Gandhiji's principles. I am 70 years old, so you must make a little allowance. I did not aim at any likeness of Mahatma Gandhi himself, just Satyagrahi on the march against violence of weapons, bombs etc." The reader will note weapons of various types are pointed against the small band of Satyagrahis, and a bomb is laid on the ground. The Satyagrahis are supposed to be led by Gandhiji.

The carving shows how Gandhiji's heroic ideas have moved discerning and sensitive souls of the world.

Mrs Ogterop deserves commendations for this visible and personified representation of the idea of War Resistance.

Wardha, 8-9-'52 K. G. MASHRUWALA

SATYAGRAHA
[NON-VIOLENT RESISTANCE]
By Mahatma Gandhi
Pages xvi + 406 Price Rs. 5-8-0 Postage etc. As. 15
NAVAJIVAN PUBLISHING HOUSE
Post Box 105, AHMEDABAD

NEITHER BOUNTY NOR PROTECTION!

Shri T. T. Krishnamachari, during the course of a Press Conference at Delhi on 11-9-'52, has replied to Shri Rajaji's representation for protecting the great handloom industry. His reply amounts to saying that he could neither protect the weaver by restricting *dhoti* and *saree* production of the mills nor give him bounty to reduce his cloth prices. However, he declares to "appoint a high-powered committee to examine comprehensively the various aspects of the textile industry covering the mills, powerlooms and handlooms." The committee "will have fairly wide terms of reference". It must be said that this does not in the least meet the urgent question raised by the Madras Chief Minister. A committee is neither a reply nor a proper way to solve such an urgent question. As Shri Jawaharlalji said the other day at Indore, "usually committees were appointed which went all over the country for six months and produced nothing". Such democratic devices to do nothing or to postpone and if it can be to confuse and confound fateful but uncherishable tasks is too well known to mislead any one. Shri Krishnamachari may well have the luxury, at Government cost, of having such a democratic device. But is that even needed any way? Mr M. Somappa, President of the Madras State Handloom Weavers' Co-operative Society, discussing this point, is reported to have said at Bellary as follows:

> "There was no need for a fresh fact-finding committee as all necessary facts and figures about the handloom industry had been collected by the Fact-Finding Committee on handlooms in 1942, the All India Handloom Board in 1946, and the Handloom Standing Committee of the Cottage Industries Board constituted in 1949."

(*The Times of India*, Dak Ed., Sept. 20, 1952.)

Hence it is in the interests of the Government as well as the people that Shri Krishnamachari might better not parry the question raised by Shri Rajaji, but try to meet it in the bold way in which it is raised.

And the question is, as Shri Rajaji so well put it, "not of yardage but of human families whose care is the obligation of the State Government and therefore of the Central Government". The argument of the cheapness of mill-cloth is no answer to that; because it must be realized now that this so-called cheapness is at the cost of so

much avoidable human misery born of unemployment of human power caused by the ever exploiting machine. I admit such a question raises fundamental issues in regard to our industrial policy. And it is as it ought to be, because in the revolutionary times we are in, we cannot escape them,— should not shut our eyes to them. Therefore it is necessary that Government should boldly go into them and revise its textile policy keeping in view the fact that its chief and first duty to our people is to see that they are immediately employed in the great industries of feeding and clothing our people, that they are here and now assured of honest work which is bread to them. It is not a question of merely clothing them, but of finding out how best to produce cloth for ourselves so that we have full employment and no rivalry between the man and the machine. It is also necessary on the part of the mill industry that it should not stand in competition with the millions of hungry families and snatch away their daily bread from them. It is ominous that on this vital issue of our economic and industrial reorganization, the Industry and the Ministry of Industries are almost of one voice, though obviously their interests are not and should not be alike. We should understand that if there is a place for village industries in our future economic set-up, it is here: The claims of the handloom and the *charkha* also are first and they must be squarely met. If control over the mill industry is any way necessary or helpful in our economic life it is here and in this manner. Our Governments should realize that the main thing to be done for our people today is not setting up a few new industries here and there, but of making a concerted effort to remove the collosal unemployment that stalks our national life and crushes it to misery, starvation, death and disease. The Commerce Minister's refusal either to help or to protect the handloom is, therefore, an effort in the wrong direction.

21-9-'52 MAGANBHAI P. DESAI

Books by Mahatma Gandhi

DRINK, DRUGS & GAMBLING
Pages, xi+175 Price Rs. 2-8 Postage etc. As.10

GANDHIJI'S AUTOBIOGRAPHY
(Abridged)
Pages xi, 294 Price Rs. 2 Postage etc. As. 11

A GANDHI ANTHOLOGY, BOOK-I
Pages, iv+59 Price As. 8 Postage etc. As. 2

NON-VIOLENCE IN PEACE AND WAR
Vol. I. Pages xxii+512 Rs. 7 Postage etc. Re.1
Vol. II. Pages xxi+403 Rs. 5 Postage etc. As. 14

By Mahadev Desai

GITA ACCORDING TO GANDHI
Second Edition Reprint
Pages 392+iv Price Rs. 4 Postage As. 14

NAVAJIVAN PUBLISHING HOUSE
Post Box 105, AHMEDABAD

PROHIBITION AMONG THE ADIWASIS

I have before me the report of the working of the Backward Class Dept. for the years 1947-48, '48-49, '49-50. I do not propose at present to write about it, but pick up one thing from it that is important in another sphere.

As the reader knows, the Dangs is a separate district in Bombay State and is a hilly jungle tract inhabited by the Bhils, Varlis etc. who are collectively called the Dangis. They are (according to 1941 census) 40,498 souls inhabiting their home-area of about 660 sq. miles. In a way, it may be said, they live a life of their own and come in contact with our 'civilized' world through trade and commerce in jungle products which are the main source of their labour and livelihood.

Being a district of Bombay State, it came under its prohibition law and this measure was introduced in that area as well. The Bombay Administration Report noted above devotes a special para (p. 65, para 103) to report the results of this experiment. It is reproduced below, even to show how learned theories arrived at in some manner are falsified by the reality of actual practice and purposive human behaviour. I mean the "assertions of the learned anthropologists" to which the para given below refers at the end:

> "The most astounding progress was made in the field of Prohibition. A District Prohibition Officer for the Dangs was appointed in September 1949. He organized a *Kalapathak* consisting entirely of Dangis and a *Powada* Party. Incessant propaganda was carried on through these and other agencies, such as Students' Prohibition Committees and welfare centres. The Collector of the Dangs (Shri K. T. Satarawala, I.A.S.) observed as under in his progress report for the month ending 31st October, 1949:
>
> > 'I have so far not mentioned Prohibition in these reports, but it must be noted that after the award of what to them appeared as deterrent sentences illicit distillation cases have ceased since the middle of August 1949. (The sentences were actually the minimum prescribed by law, but to Dangis 6 months is a very heavy sentence and if it is in a jail outside the Dangs, I feel now that they consider it as extremely heavy). I have made minute enquiries about this total disappearance of illicit distillation or any Abkari cases during the past weeks and have come to the above conclusion.'
>
> "Again in his report for December 1949, he observed as under:
>
> > 'Prohibition offences have almost disappeared. I feel that this can be considered as something of a major achievement in this Dangs, which was well known for its drink habits. This is also a tangible proof of the fact that Dangis are amenable to instruction and if directed properly they can be brought into line with the inhabitants of other districts in a remarkably short time.'
>
> "Indeed, the success of Prohibition in the Dangs disproved completely the assertions of learned Anthropologists that the social life of the Aboriginal Tribes is indissolubly linked up with drink and that to deprive an Aboriginal of his drink is almost equivalent to sin."

9-9-'52 MAGANBHAI P. DESAI

A FORGOTTEN INCIDENT

The curtain has long been dropped on what was a couple of days' notice minor incident and would by itself had drawn no interest but for the importance of one of the persons involved. I am referring to the unprovoked and gratuitous attack on our beloved Premier's secretary, some months back, by a lunatic, or at best a person who for the time being was deprived of a sane mind, by some grievance he had been harbouring in it, added to by a disappointing and, perhaps to that deranged mind, an irritating reply.

The culprit did not, so far as I remember, give any adequate reason for his mad act and so, as in all probability, like a hundred other cases decided in Delhi that day, was sentenced to a long period behind the bars. Naturally the incident was forgotten after the papers had been read and thrown into the waste paper basket. I, too, had done the same, but was reminded of it by a discussion with a friend who did not appear quite happy with the results of the Swaraj we have attained. Again the matter had slipped out of my mind, and again it was revived on reading a small note on the duties of a Governor by Gandhiji, reproduced in *Harijan*. That paper did not leave my table, nor did the matter go out of my mind till I had written to its Editor.

We have discussed the matter by correspondence, and some enquiries have been made, and it is felt that there are a few points arising out of the incident that require the attention of the authorities and may be shared with the general reader.

The first point that arises is, whether every person, and there must be millions of them, who has a grievance or a desire, must as a matter of right demand and get an interview with the Head of the State, (President or Governor), minister, or other high officer. Gandhiji in his duties of a Governor has beautifully summed up by saying that a Governor should so live that he should be approachable by the humblest of persons. Gandhiji of course qualifies, that the Governor needs protection from the public gaze, so that it does not interfere with the efficiency of his work. It is physically impossible and even absurd, that such interviews must be granted to all and sundry who demand them. But at the same time it is necessary, that they must know why they cannot get them and it is equally necessary that some agency and means must be provided to listen to them, and wherever possible, grievances should be heard, removed or at least palliated.

In the old days life and the machinery of Government were simple and it was not difficult even for Emperors to give public audiences. The complaints too were not many. But in modern times there is such a phenomenal increase in routine, red-tape and complication of rights and duties and, most of all, the question of hunger and employment has become so stupendous, that there must be millions of people seeking jobs, food or shelter, or harbouring any other cut of thousands of real or imaginary grievances. It is not possible for the Head of the Union or a State to listen to all such stories by himself, but it is only when a petitioner is not satisfied by the lower officers that he wishes to go to the higher or the highest. If therefore there are rules, or rules and provisions are made, whereby petitions or complaints are listened to with patience and sympathy, the need of the person concerned to go to higher authority will be obviated. The officers, too, by so listening to various persons will know the real state of affairs in the district and while affording relief in individual cases will be able to evolve rules and modify existing practices, whereby the number of complaints etc. will get lesser and lesser.

Grievances usually arise out of injustice and injustice mostly arises out of corruption. That is the great question before the country and the Government, and that is what is leaving the common man so dissatisfied with the Swaraj we have. This is a large and general question and Government administrators and the Planning Commission are anxiously considering the matter and things are bound to improve, and we the common men have to exercise the same patience and lend the same co-operation that we expect from the officers.

This was by the way. Whatever may be the general consideration there is, of course, no justification for the manical crime under consideration or another that followed it a few weeks later in an attempt to set fire to the Houses of Parliament. In both the cases the culprits were harbouring some grievance and wished to draw attention by creating some shocks. They did succeed for the time. But the matter should not stop there. It would be wise to examine the culprits through sympathetic officers and find out the real nature of their grievances and the mentality that incited them to the crimes. If possible they may be given pardon or remission. But the more important thing is that the repetition of such acts must be avoided if not made impossible. Precautions for safety of persons and property should, are and will be taken but these cannot be sufficient. It is equally necessary that the machinery for administration of justice, disposal of petitions, appeals and grievances etc. should be placed on an honest, more efficient, and what is most important, sympathetic basis. When inattention or dereliction of duty of subordinate officers comes to the knowledge of superior officers, they must take notice so that parties are satisfied and the subordinates are called upon to be more careful.

NIRANJAN PRASHAD

AN ATHEIST WITH GANDHI
With Introduction by Shri K. G. Mashruwala
By Gora
(G. Ramachandra Rao)
Pages 55 Price Re. 1 Postage etc. As. 3

HARIJAN

Oct. 4 1952

GANDHI JAYANTI

We are in the midst of the Gandhi Jayanti celebrations. We will be celebrating the birthday of the Father of the Nation on 2nd October, according to the Christian calendar. This is fast growing to be an annual feature of our national life. We as a people should forge a common way of celebrating it without any distinction of caste or creed, race or region. How shall we do it?

For years on it used to be a Khadi week. Gandhiji wished us to celebrate it not as *his* Jayanti but as *Charkha* Jayanti. The week used to be a national Khadi Stock Clearance Week all over the country. It helped this great industry of the poor and the unemployed to secure a new year of cheer and hope. During those days buying Khadi was, to many of us, almost an expression of love for and gratitude to Gandhiji and the great national cause of the service of the poor. And this it should still continue to be. Why should not all celebrate the Gandhi Jayanti in that way and with greater reason? Khadi needs such loving help still. The Government has not still seen its way to adopting it as our immediate way to full employment and removing poverty. Again, now it is no more a political emblem, as some mistook it to be then. More than ever, it is today the emblem of freedom from idleness and unemployment, which we have to secure still. Therefore let us continue to respect it in free India as well. It is still the livery of freedom, now in a much more true and befitting manner.

But there is a deeper meaning and significance of the Gandhi Jayanti also. It is an yearly reminder to us of the great truths that Gandhiji taught us and wished us to live for. Shri Vinoba is concretely drawing our attention to it by his land-gift campaign. Gujarat has decided to celebrate the Jayanti week as a Bhoomi-Dan (Land-Gift) Week. One may well have honest difference with this way of solving our land problem. But it should be noted that this difference is not fundamental but is only of the nature of a doubt whether people will give land to the extent of solving the entire land problem. This is a difference over which there need be no worry, as fundamentally all agree that the way is truly Gandhian, that it paves the way and prepares the group mind for ushering a new era in the solution of our land problem. Really speaking it is a call to all the haves to realize their duty to the have-nots of our people. It is a call on them to realize betimes what they owe in trust to "unto the last" of our nation. Shall we discharge that trust in a peaceful and democratic way? Or shall we be blind to this writing on the wall that the *Status Quo* cannot be maintained; that we are in the midst of a silent social revolution urging our masses on to their great destiny; that it is in our own interest as well as the interest of all others to welcome this before it is too late; that the alternative to this is abject surrender to the violent and a-social forces of Fascism or Communism denying to us the democratic way of life to which we are wedded under the leadership of Gandhiji? The Gandhi Jayanti reminds each of us of giving our very best which we hold in trust for all. It is a call on those that possess land to share it with the landless, those that possess wealth to honestly use it in the interest of the people, and on those that possess the riches of the mind to share them with the people by giving them in the tongue of the common man. It calls for a total effort on the part of us all to cheerfully submit ourselves to what otherwise is bound to overwhelm us sooner than later. The first shall be last and the last shall be first is not a mere spiritual dictum, but is also a doctrine in social dynamics as well. History tells us that it comes true either through a violent breakdown of an arrogant or unmindful society or by a peaceful way of benevolent and responsible social sense of duty or *dharma* "unto this last" among us, operating as a great moral and spiritual leaven in our body politic. Gandhiji stood for the latter way. May we remember our duty to follow it and thereby give our best tribute to him who led us from bondage and slavery, to freedom and fullness of life.

18-9-'52 MAGANBHAI P. DESAI

A MESSAGE TO MEN EVERYWHERE

[The following 'message' was drawn up by a small group of American and English members of the World Conference of the Religious Society of Friends (Quakers) which met in Oxford, England, from July 28 to August 6 this year. The message springs from experience of the discussions and fellowship of the conference, and was widely welcomed among the Friends present; the last three sentences have been incorporated with slight re-arrangement into the conference official message to "Peoples Everywhere". This full text has been sent by Horace G. Alexander who was one of the Friends who helped in its formulation.]

The human conscience is perplexed and afflicted by the pervading pressure of power exercised by men and nations. The weak are impotent, the strong dictate. No claim of national interest or class loyalty can justify the crushing of human personality. There is an arrogance which identifies self-interest with virtue and deafens men to the needs and voices of others outside their class or nation. Men strive for security in a world where security cannot exist. The more we cling to security the less secure we feel; the more we cling to armaments and economic privilege the more frightened we become. How shall man be released from his besetting fears and the prevailing sense of futility?

To risk all may be to gain all. Men have cheerfully ventured all and risked death and

starvation for many causes. There can hardly be a greater cause than the release of man from the terror and hate that now enslave him. Each man has the means of his salvation within himself. He can say 'No' whenever he feels himself compromised. We call on all men to say 'No' to the war machine and to all immoral claims of totalitarian power, wherever it exists and whatever the consequences may be. The price of peace may be as great as the price of war; but in the long run there is no other way to break the vicious circle.

We call on all men to act by the courageous non-violence which alone can overcome injustice, persecution and tyranny. This is the power that can save the world. We call on all men to say 'Yes' to every effort to bring the kingdom of Heaven, the kingdom of One World, to this earth. Let us join together throughout all the world to grow more food, to heal and prevent diseases, to conserve and develop the resources of the good earth. These are among the tasks to which, in humility for our share in the world's shame and in faith in revolutionary love, we call our own society and all men everywhere. Let us unite to glorify God and enjoy Him for ever.

A TRIBUTE TO K. G. MASHRUWALA

The death of Shri K. G. Mashruwala removes from our midst a personality deeply respected for its outspoken and candid criticism of men and things viewed in the light of Sarvodaya Philosophy.

Indeed he supplied the missing link that joined us, after Gandhiji's passing away, to all that Gandhiji stood for. He was a very rational and a matter-of-fact advocate of the Gandhian way of life.

Those who have read carefully his series of articles on Gandhi *vs.* Karl Marx or those on the problem of vegetable ghee could not have failed to realize how well he had mastered the art of his Master (Gandhiji) of clear thinking and dispassionate analysis. He did not like the pomp and the publicity with which Gandhiji's sacred ashes were consigned to the numerous waters in India and strongly condemned that neo-idolatry in connection with the Mahatma who could do without it, all his life.

We all looked to him after Gandhiji's demise to keep us on the path that led to the Gandhian conception of a non-violent society based on truth and justice. But alas! now that he has left us to seek that path unaided, we shall do well to ponder deeply over his writings during the last five years and strain every nerve to bring about a transformation in our lives for which he lived and died receiving his own inspiration from that of the Mahatma.

May his soul rest in peace.

Panvel, 23-9-'52 M. K. SAHASRABUDHE

A GANDHIAN MENTOR

I never saw Kishorlalbhai personally even though I always looked up to him for advice and guidance in moments of doubt and conflict. With his passing away my long-cherished desire of seeing him will ever remain a dream of sorrows. I still had the privilege of vindicating my views by writing letters to him. His untiring efforts to fulfil the cravings of an ordinary citizen like me, for replies to letters written to him were a rare virtue.

Although separated by distance, his letters did bring home food for thoughts, and indeed appealed to me as coming from a great thinker of fundamental truths and principles. As my humble tribute to the memory of the great soul I cannot do better than reproduce a free English rendering of one of his letters which conveyed to me his answer to my query whether it was becoming for China or India to ape Western customs and ceremonials in political parties and diplomatic receptions:

Lalit Kunj, Khar,
Bombay, 25—1st Jany., '52

Bandhuvar:

Your letter with the enclosed cutting of your letter to the *Statesman* is to hand. How can China alone escape from the advancing tide of fashion and indulgences which is so speedily and constantly creeping over the world? The human mind is not only rational but also sensual. As such there is a continuous conflict between idealism and a craving for indulgences. It is high time for us to find a way out and to save our motherland from being engulfed by this advancing tide.

Thanking you,

Yours sincerely,
Kishorlal Mashruwala

KSHITINDRA KUMAR NAG

10/1A Indra Roy Road,
Calcutta 25.

A LESSON FROM KISHORLALBHAI'S LIFE

To give good counsel even to those with whom he fundamentally disagreed was the habit which Kishorlalbhai learnt from Bapuji and which he practised successfully in his life. This liberal and tolerant attitude of the mind is the dominant feature of the Gandhian way of life which is democracy, whole and simple. We grow Gandhian by following Kishorlalbhai's examle.

GORA

FOR K. G. MASHRUWALA'S BIOGRAPHY

Shri Naraharibhai Parikh has kindly undertaken the work of writing the late Kishorlalbhai's biography. I therefore request all who have in their possession useful letters written by or helpful biographical anecdotes concerning the deceased, to send such material to the Biographer at an early date at the Swaraj Ashram, Bardoli, District Surat. As we contemplate to expedite the work, the above information should please be supplied without any loss of time.

24-9-'52 JIVANJI D. DESAI

INDUSTRIALIZE AND PERISH

[The following passages are culled from Shri Richard B. Greggs' *Which Way Lies Hope?* an excellent little book which has been recently brought out by Navajivan. —V. G. D.]

I

Increasing industrialism, no matter under what auspices seems to have some specific results which raise great problems. Take the matter of water—that essential of all life. The following information is from *Water or Your Life* by Arthur H. Carhart.

'Every gallon of gasoline (petrol) takes 7 to 10 gallons of water in its manufacture. One ton of viscose rayon demands 200,000 gallons of water in its process of making. To produce a ton of synthetic rubber takes three times that amount. Each ton of paper made in modern paper pulp mills requires 50,000 gallons of water in the making. At the beginning of World War II there were about 200 paper mills in the United States, making about 10,000,000 tons or more of finished paper. That means 500,000,000,000 gallons of water. When it comes to the mills, a ton of cotton cloth requires 60,000 gallons of water in the bleaching and 80,000 gallons in the dyeing process. The manufacture of one pound of refined white sugar calls for 7 gallons of water. 160 gallons of water are needed to make a pound of aluminium. A ton of soap needs 500 gallons of water to make it. When an airplane engine is tested, the cooling of it requires from 50,000 to 125,000 gallons of water.

Steel, of course, is a necessary ingredient of all machinery, tools, large bridges and railroads. It can be made without much water in the process. But by modern methods, 65,000 gallons of fairly pure water are required to process a single ton of steel in its highly finished form. One of the major uses of water in a modern steel smelter is to cool the big retorts and their doors in order that they may endure the enormous heat of the molten steel and fuel, and so that the employees can work near the furnaces. For such cooling a 150-ton furnace requires nearly 2,800,000 gallons of water a day. Steel sheet mills also use much water for the cleaning of the sheets. Recently the Bethlehem Steel Corporation at Sparrows Point, Maryland, was pumping 15,000 gallons of ground water per minute for its manufacturing uses. Of course not all this water is too polluted in those processes to make it a total loss, but most of it becomes unfit for human drinking or washing purposes, or indeed for agriculture. In 1950 there were about 700 steam-electric plants in the United States, with a total capacity of 40,250,000 kilowatt hours. These plants all together required 44,883,000 gallons of water *per minute*. That is a lot of water. It is not all consumed, for much of it is used over and over. Yet the figures make one pause for thought.

Streams are polluted and poisoned by city sewage, by coal mining, oil fields, food processing, paper pulp mills, steel plants, all textile industries and chemical industries. This pollution kills all fish in the streams and makes the water unfit and dangerous for any domestic or agricultural use.

Industrialism makes big cities. Every person requires 6 to 8 pints of water per day to keep alive. The bigger the city, the more industries it contains, the greater is its daily per capita use of water. In the United States, a big industrial city uses from 125 to 300 gallons of water per capita per day.

Almost all this use of water means taking it away from agriculture. And in a country like India whose rainfall is irregular in amount from year to year and is crowded into only 3 or 4 months per year, whose population is pressing so desperately on the land for food, it would seem to be a dangerous thing to go in very heavily for industrialism. The government will have to allocate both surface and ground water carefully between agriculture and industry.

Nor would it do to rely on tube wells for an indefinite additional supply of water. Even sub-surface ground water is limited whether for use in agriculture or industry.

The city of Los Angeles, in California, U.S.A., has pumped up so much ground water for its uses that the land surface thereabouts has sunk as much as 8 feet in some spots. At Long Beach, California, pumping up ground water has pulled down its sub-surface level of water 75 feet below sea level; and well water has begun to get salty all along that part of the sea-coast. In the Santa Clara Valley in California in 1910 there were a thousand flowing artesian wells used mostly for agriculture, in addition to more shallow pumping wells. Pumping water expanded from 25,000 acre-feet in 1915 to 134,000 in 1933. The level of below ground water fell about 5 feet per year until 1933 when it dropped 21 feet! The Valley ground itself sank 5 feet in 20 years, causing millions of dollars of damage to buildings, streets, pipelines and orchards. At Texas City, so much water was needed for industrial uses that many tube wells were sunk, some going down as far as 1,100 feet. In 1939 these wells were supplying about 10,000,000 gallons of water per day, by pumping. World War II increased the demands of industry so much that in 1945 these wells were supplying 22,500,000 gallons per day. As a consequence, the water level in one tube well there dropped 102 feet below sea level; another well sucked out so much ground water that its level was 165 feet below sea level. As a result the ground water became salty from infiltration of sea water. Also in that area the level of the surface of the ground itself dropped on an average as much as 2.4 inches per year; in some spots the total drop amounting to 1.5 feet. At other places, such as Louisville, Kentucky, far away from the sea, and where the war made great demands on industry, the tube wells began to go dry. Water was being sucked out of the ground faster than it came into the ground.

In California, water pumped out of the ground for irrigation purposes has in many places lowered the level of ground water several hundred feet, and the cost of pumping has begun to get prohibitive.

THAKKAR BAPA MEMORIAL FUND

Total collections up to the end of August 1952:

Province	Total Collections Rs	as	ps
Assam	1,110	0	0
Andhra	535	0	0
Bengal	19,508	12	0
Bihar	2,213	10	6
Bombay	29,460	0	0
Delhi	4,590	13	0
Gujarat	16,815	4	0
Himachal Pradesh and Jaunsar	674	0	0
Karnatak	556	0	6
Kerala	7	0	0
Maharashtra	1,869	10	3
Madhya Bharat	22,231	6	6
Mysore	1,102	0	0
Nagpur, Vidarbh and Mahakoshal	6,895	11	0
Punjab and Pepsu	544	4	0
Rajasthan	252	0	0
Saurashtra	5,038	7	0
Tamilnad	205	0	0
Utkal	737	0	0
Uttar Pradesh	709	4	0
Kutch	410	0	0
Vindhya Pradesh	821	12	0
Foreign: (Uganda)	10	0	0
Total	Rs 1,16,296	14	9

D. RANGAIYA
Working Secretary

DRINK AND DIRT IN BANARAS

In his post-prayer speech at Banaras, Vinoba appealed to the people to make a concerted effort to wipe out the drinking evil and to select this holy city as the first place for its ban.

Proceeding further, he said, " The other day I had referred to the dirt on the either banks of Ganga as well as in the several parts of this great city. This matter is now under discussion and I had also a talk about it with the Municipal authorities.

The Whole Country Should Discard Drinking

" Likewise, I also point out to you another evil which pains me always. I myself have seen liquor-shops near about the *ghats* (bathing places) of Ganga. They are in other parts also. Although I have heard that the U. P. Government is willing to bring about Prohibition, it wants to enforce it in some districts first and later on extend it to others. But I have failed to understand why Banaras has been excluded in view of the fact that it is being enforced in some districts, as a first stage. I have many other things in my mind about Prohibition. All I wish is that Prohibition should be made applicable to every province and the whole country at large. The Constitution has made a special provision for it. But the Planning Commission took no note of it. I therefore prevailed on the planners that we have to deal with this problem very systematically and effectively. Happily they all have agreed.

Planned Scheme

" The U. P. Government has introduced Prohibition in some of its districts. Even this piece-meal introduction should be in accordance with a carefully laid plan. What is possible in Madras and Bombay should be possible in other States also. I do know that the implementation of Prohibition has not achieved cent per cent success in those two States. But we cannot deduce therefrom that we should not undertake the good work that is being done there.

Begin from Banaras

" But where should we begin it from ? There should be a method of doing it and I believe they must have thought over it. But I am at a loss to know why Banaras has not been brought under its orbit. As such I am impatient for its introduction throughout the country. But I mention Banaras, because it is one of our holy places. Shastras say that sins perpetrated elsewhere are washed away in the holy places. But where should they go to wipe out their sins committed in the holy places ? Hence it passes my comprehension why Banaras was not chosen as a spot for its implementation.

" However, let bygones be bygones. I urge that Prohibition must be introduced in Banaras without delay. The people of Banaras must think over this and discuss it at every place. They must insist that Banaras must be got rid of this evil. In a democratic age people have to express their opinions without reserve. It is not that sharp criticism of the Government is always wanted, for how can we criticize it when both the tongue and teeth are our own ? But the people must speak out their mind from every nook and corner. It will be absolutely reasonable to demand the implementation of Prohibition at least in Banaras, even if not everywhere. Rather, it looks strange and improper that Banaras, the birthplace of the best in our culture, should neither speak on nor practise such a major policy as Prohibition.

Life Not Wholly Individualistic

" But I observe that the people are, as if it were, in a deep slumber. Else, how can this dirt and the evil of liquor-traffic ever exist on the banks of the holy Ganga ? But it does. For, people think, what concern have they with this dirt ? They commit no nuisance and take no liquor themselves and so, they think, their duty ends there. But let me tell you that your duty does not end with your own abstention. We cannot lead an individual life. Ours is a social life, — life in the midst of a society. In society, the sin of one affects the whole.

" Hence it is necessary that the social conscience should get awakened. It is not enough if our personal life is chaste. People commit nuisance on the banks of the Holy Ganga and then take a dip in her waters, and feel as if they had made a nice permanent arrangement for the two needs of the body. Recently, on the day of the lunar eclipse, three lakhs of people had thronged to take a dip in the waters of the Ganga. What a nuisance they must have made on the banks ? What a horrible spectacle it must have been ? How could it have pleased any ? It is a mistake to believe that such a bath in the Ganga can bring salvation.

Faith with Discrimination

" A faith not based on reason or discrimination cannot save one. Faith has a definite place in the human life ; but it must be attuned with discrimination. 'Faith obtains in every being ; but it should be a righteous faith (*sattvik shraddha*),' says the Gita. Only if it is coupled with discrimination it is fruitful. With liquor-shops running on the right hand, and our prostrations on the left, and our eyes shut to the nuisance that is committed on the banks, how can we ever hope to attain purity ? While we cannot see the hell going on around us, can we expect to reach the gates of Heaven ? Hence we must deeply investigate the bases of our faith. This is no religious faith ; but sheer folly. I do not wish to shake anybody's faith ; but I want you to understand your duty without shaking your faith. The scriptures have declared that drinking is one of the five major sins. This is a wonderful utterance. One major sin is drinking while the other is adultery. If one co-operates with these sins, one perpetrates a third major sin. Not only is drinking a major sin, but co-operation with it is also a major sin. I ask citizens to be awake ! "

(From Hindi) D. M.

SCAVENGERS' LIVING CONDITIONS INQUIRY REPORT

" Human factor is of greater importance than the economic factor ". This is the spirit in which the report of the Committee appointed by the Government of Bombay " to study and inquire into the living conditions of sweepers and to suggest ways and means to improve their present condition of work and to fix their minimum wages," is framed. The Committee was presided over by Shri Kaka Saheb Barve, the indefatigable Harijan Sevak and president of the Maharashtra Harijan Sevak Sangh.

The recommendations and suggestions made by the Committee are the result of close and detailed inquiries made by the Committee. Not being satisfied only with fixing the pay and describing present conditions of sweepers and scavengers, it has tried to suggest permanent solution of the lamentable method of cleaning latrines etc. that is in vogue at present. Condemning the present universal practice of removal of night-soil by hand and carrying it over head, the Committee has suggested the introduction of improved type of receptacles in latrines and use of small wheel barrows for carrying it through the streets. It has also suggested the provisions of anti-chamber in latrines. According to the Committee, the removal of night-soil by human beings should be discouraged as far as possible, and so it has suggested the use of flush latrines, wherever possible, introduction of acqua privies and *duttans* and pit privies and bore-hole latrines also. The system of providing trench latrines and other Ashram type of latrines is also to be encouraged. The acqua privies appear to have been successful in Nasik City and also in Ratnagiri. The Committee has advised the local bodies to make proper use of night-soil for turning it into manure and has given detailed suggestions for it.

The Committee has deplored the general tendency on the part of the Local Authorities to neglect the housing condition of their employees and suggested to Government that they should be vigilant in the matter of enforcing the laws made by it. Meanwhile it has suggested the payment of house rent compulsorily to all employees where housing is not provided. The rate of rent suggested ranges between Rs 10 p.m. (in Bombay) and Rs 2 p.m. in Gram Panchayats. According to the Committee every member employee of the family is to get house rent separately on a reduced rate in case there are more than one employee in a family.

For fixing the pay and D.A. of the employees, the Committee has adopted the scale sanctioned by the Pay Commission as a basis e.c.p. 30 + 35 D.A. and suggested the same for Corporations and Borough Municipalities. Looking to the burden that is likely to fall on Local Authorities of smaller size i.e. District Municipalities and Gram Panchayats, the Committee has suggested the scale of 25 and 20 respectively with uniform D.A. at Government scale. Special unclean allowance in graded scale ranging between Rs 7 and Rs 2 p.m. is also suggested for those who do the work of removal of night-soil. The special city allowance sanctioned by Government for Bombay and Ahmedabad of Rs 5 and 3 p.m. respectively is also recommended.

All other amenities of service rules etc. as applied to class four servants are also recommended.

The Committee has not failed to tackle the vexed question of amount of work. Members of the Committee took actual test of work being done by employees in certain places and has definitely suggested fixation of hours of work. Five hours of work have been suggested for those doing the work of removing night-soil and urine and the period of seven hours with reasonable rest is suggested for those doing sweeping work.

The Committee has further suggested to do away with unequality of scales of pay between male and female employees doing the same kind of work and has suggested certain checks on dismissals and fines in order to give the employees some chance of hearing and appeal.

The Committee has called upon Local Authorities to do justice to this neglected class of public servants who are rendering useful and essential service to society, even by bearing additional burden.

The Committee has also recommended the appointment of a special officer in each division under the Divisional Director of local authorities to look after the welfare of these employees and also to see that the local authorities are alert to their duties towards these people.

It has at the same time advised the employees and their advisers to concentrate equally on duties as they do on their rights.

P. L. MAZMUDAR

CONTENTS

CONTENTS		PAGE
'SATYAGRAHI'	.. K. G. Mashruwala	273
NEITHER BOUNTY NOR PROTECTION!	.. Maganbhai P. Desai	273
PROHIBITION AMONG THE ADIWASIS	.. Maganbhai P. Desai	274
A FORGOTTEN INCIDENT	.. Niranjan Prasad	275
GANDHI JAYANTI	.. Maganbhai P. Desai	276
A MESSAGE TO MEN EVERYWHERE	..	276
A TRIBUTE TO K. G. MASHRUWALA	.. M. K. Sahasrabudhe	277
A GANDHIAN MENTOR	.. Kshitindra Kumar Nag	277
A LESSON FROM KISHORLALBHAI'S LIFE	.. Gora	277
FOR K. G. MASHRUWALA'S BIOGRAPHY	.. Jivanji D. Desai	277
INDUSTRIALIZE AND PERISH	.. R. B. Gregg	278
THAKKAR BAPA MEMORIAL FUND	.. D. Rangaiya	278
DRINK AND DIRT IN BANARAS	.. D. M.	279
SCAVENGERS' LIVING CONDITIONS INQUIRY REPORT	.. P. L. Mazmudar	280

Subscription Rates — Inland: One year, Rs. 6; Six months, Rs. 3; Foreign: One year, Rs. 8 or 14 s. or $ 2.
Printed and Published by Jivanji Dahyabhai Desai, Navajivan Press, Ahmedabad 9.